

Two CHILDREN. They are clothed in white and black. One bears a pitcher of water and a cellar of salt, the other a censer of fire and a casket of perfume.

III

BAPHOMET XIø

Liber XV

{Book 15}

O. T. O.

Ecclesiae Gnosticae

Catholicae Canon Missae

Edited from the Ancient Documents in
Assyrian and Greek by The Master Therion

*

Crowley composed the O.T.O. Gnostic Mass on a visit to Moscow in 1915 E.V. It is the central ritual of the O.T.O., public and private. He gave it its first publication in New York in The International several years later. Variant versions subsequently appeared in The Equinox III(1) (Detroit: Universal, 1919) and in Magick in Theory and Practice (Paris: Lecram, 1929). This edition of the Gnostic Mass is a composite of the three versions. Prepared by Frater HaLayL, it was first published in the journal Ecclesia Gnostica I(3), and is here republished with Frater HaLayL's annotations.--H.B.

I

OF THE FURNISHINGS OF THE TEMPLE

IN THE EAST, that is, in the direction of Boleskine, which is situated on the South-Eastern shore of Loch Ness in Scotland, two miles east of Foyers, is a shrine or High Altar. Its dimensions should be 7 feet in length, 3 feet in breadth, 44 inches in height. It should be covered with a crimson altar-cloth, on which may be embroidered fleur-de-lys in gold, or a sunblaze, or other suitable emblem.

On each side of it should be a pillar or obelisk, with countercharges in black and white.

Below it should be the dais of three steps, in black and white squares.

Above it is the super-altar, at whose top is the St^ele of Revealing in reproduction, with four candles on each side of it. Below the st^ele is a place for The Book of the Law, with six candles on each side of it. Below this again is the Holy Graal, with roses on each side of it. There is room in front of the Cup for the Paten. On each side beyond the roses are two great candles.

All this is enclosed within a great Veil.

Forming the apex of an equilateral triangle whose base is a line drawn between the pillars, is a small black square altar, of superimposed cubes.

Taking this altar as the middle of the base of a similar and equal triangle, at the apex of this second triangle is a small circular font.

Repeating, the apex of a third triangle is an upright tomb.

II

OF THE OFFICERS OF THE MASS

The PRIEST. Bears the Sacred Lance, and is clothed at first in a plain white robe.

The PRIESTESS. Should be actually Virgo Intacta or specially dedicated to the service of the Great Order. She is clothed in white, blue, and gold. She bears the Sword from a red girdle, and the Paten and Hosts, or Cakes of Light.

The DEACON. He is clothed in white and yellow. He bears The Book of the Law.

OF THE CEREMONY OF THE INTROIT

The DEACON, opening the door of the Temple, admits the congregation and takes his stand between the small altar and the font. (There should be a doorkeeper to attend to the admission.) The DEACON advances and bows before the open shrine where the Graal is exalted. He kisses The Book of the Law three times, opens it, and places it upon the super-altar. He turns West.

The DEACON: Do what thou wilt shall be the whole of the Law. I proclaim the Law of Light, Life, Love, and Liberty in the name of IAQ.

The CONGREGATION: Love is the law, love under will.

The DEACON goes to his place between the altar of incense and the font, faces East, and gives the step and sign of a Man and a Brother. All imitate him.

The DEACON and all the PEOPLE: I believe in one secret and ineffable LORD; and in one Star in the Company of Stars of whose fire we are created, and to which we shall return; and in one Father of Life, Mystery of Mystery, in His name CHAOS, the sole viceregent of the Sun upon the Earth; and in one Air the nourisher of all that breathes.

And I believe in one Earth, the Mother of us all, and in one Womb wherein all men are begotten, and wherein they shall rest, Mystery of Mystery, in Her name BABALON.

And I believe in the Serpent and the Lion, Mystery of Mystery, in His name BAPHOMET.

And I believe in one Gnostic and Catholic Church of Light, Life, Love and Liberty, the Word of whose Law is VELHMA.

And I believe in the communion of Saints.

And, forasmuch as meat and drink are transmuted in us daily into spiritual substance, I believe in the Miracle of the Mass.

And I confess one Baptism of Wisdom whereby we accomplish the Miracle of Incarnation.

And I confess my life one, individual, and eternal that was, and is, and is to come.

AUMGN. AUMGN. AUMGN.

Music is now played. The child enters with the ewer and the salt. The VIRGIN enters with the Sword and the Paten. The child enters with the censer and the perfume. They face the DEACON, deploying into line, from the space between the two altars.

The VIRGIN: Greeting of Earth and Heaven!

All give the Hailing sign of a Magician, the DEACON leading.

The PRIESTESS, the negative child on her left, the positive child on her right, ascends the steps of the High Altar. They await her below. She places the Paten before the Graal. Having adored it, she descends, and with the children following her, the positive next her, she moves in a serpentine manner involving 3 circles of the Temple. (Deosil about altar, widdershins about font, deosil about altar and font, widdershins about altar, and so to the Tomb in the West.) She draws her Sword and pulls down the Veil therewith.

The PRIESTESS: By the power of Iron, I say unto thee, Arise. In the name of our Lord the Sun, and of our Lord ... that thou mayst administer the virtues to the Brethren.

She sheathes the Sword.

The PRIEST, issuing from the Tomb, holding the Lance erect with both hands, right over left, against his breast, takes the first three regular steps. He then gives the Lance to the PRIESTESS, and gives the three penal signs. He then kneels and worships the Lance with both hands. Penitential music.

The PRIEST: I am a man among men.

He takes again the Lance, and lowers it. He rises.

The PRIEST: How should I be worthy to administer the virtues to the Brethren?

The PRIESTESS takes from the child the water and the salt, and mixes them in the font.

The PRIESTESS: Let the salt of Earth admonish the water to bear the virtue of the Great Sea. (Genuflects.) Mother, be thou adored.

She returns to the West. on PRIEST with open hand doth she make, over his forehead, breast, and body.

Be the PRIEST pure of body and soul!

The PRIESTESS takes the censer from the child, and places it on the small altar. She puts incense therein.

Let the Fire and the Air make sweet the world! (Genuflects.)

Father, be thou adored.

She returns West, and makes with the censer before the PRIEST, thrice as before.

Be the PRIEST fervent of body and soul!

(The children resume their weapons as they are done with.)

The DEACON now takes the consecrated Robe from High Altar, and brings it to her. She robes the PRIEST in his Robe of scarlet and gold.

Be the flame of the Sun thine ambience, O thou PRIEST of the SUN!

The DEACON brings the crown from the High Altar. (The crown may be of gold or platinum, or of electrum magicum; but with no other metals, save the small proportions necessary to a proper alloy. It may be adorned with divers jewels, at will But it must have the Uraeus serpent twined about it, and the cap of maintenance must match the scarlet of the Robe. Its texture should be velvet.)

Be the Serpent thy crown, O thou PRIEST of the LORD!

Kneeling, she takes the Lance, between her open hands, and runs them up and down upon the shaft eleven times, very gently.

Be the LORD present among us!

All give the Hailing Sign.

The PEOPLE: So mote it be.

IV

OF THE CEREMONY OF THE

OPENING OF THE VEIL

The PRIEST: Thee therefore whom we adore we also invoke.

By the power of the lifted Lance!

He raises the Lance. All repeat Hailing Sign. A phrase of triumphant music. The PRIEST takes the PRIESTESS by her right hand with his left, keeping the Lance raised.

I, PRIEST and KING, take thee, Virgin pure without spot; I upraise thee; I lead thee to the East; I set thee upon the summit of the Earth.

He thrones the PRIESTESS upon the altar. The DEACON and the children follow, they in rank, behind him. The PRIESTESS takes The Book of the Law, resumes her seat, and holds it open on her breast with her two hands, making a descending triangle with thumbs and forefingers. The PRIEST gives the lance to the DEACON to hold, and takes the ewer from the child, and sprinkles the PRIESTESS, making five crosses, forehead, shoulders, and thighs. The thumb of the PRIEST is always between his index and medius, whenever he is not holding the Lance. The PRIEST takes the censer from the child, and makes five crosses, as before. The children replace their weapons on their respective altars. The PRIEST kisses The Book of the Law three times. He kneels for a space in adoration, with joined hands, knuckles closed, thumb in position aforesaid. He rises, and draws the veil over the whole altar. All rise and stand to order. The PRIEST takes the lance from the DEACON, and holds it as before, as Osiris or Pthah. He circumambulates the Temple three times, followed by the DEACON and the children as before.

(These, when not using their hands, keep their arms crossed upon their breasts.) At the last circumambulation they leave him, and go to the place between the font and the small altar, where they kneel in adoration, their hands joined palm to palm, and raised above their heads. All imitate this motion. The PRIEST returns to the East, and mounts the first step of the altar.

The PRIEST: O circle of Stars whereof our Father is but the younger brother, marvel beyond imagination, soul of infinite space, before whom Time is Ashamed, the mind bewildered, and the understanding dark, not unto Thee may we attain, unless Thine image be Love. Therefore by seed and root and stem and bud and leaf and flower and fruit do we invoke Thee.

Then the priest answered & said unto the Queen of Space, kissing her lovely brows, and the dew of her light bathing his whole body in a sweet-smelling perfume of sweat; O Nuit, continuous one of Heaven, let it be ever thus; that men speak not of thee as One but as None; and let them speak not of thee at all, since thou art continuous.

During this speech the PRIESTESS must have divested herself completely of her robe. See CCXX I:62.

The PRIESTESS: But to love me is better than all things; if under the night-stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose

all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour and pride; but always in the love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single robe, and covered with a rich head-dress. I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me! To me! To me! Sing the raptuous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you. I am the blue-lidded daughter of sunset; I am the naked brilliance of the voluptuous night-sky. To me! To me!

The PRIEST mounts the second step.

The PRIEST: O secret of secrets that art hidden in the being of all that lives, not Thee do we adore, for that which adareth is also Thou. Thou art That, and That am I.

I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life; yet therefore is the knowledge of me the knowledge of death. I am alone; there is no God where I am.

The DEACON and all rise to their feet, with the Hailing sign.

The DEACON: But ye, O my people rise up and awake.

Let the rituals be rightly performed with joy and beauty.

There are rituals of the elements and feasts of the times.

A feast for the first night of the Prophet and his Bride.

A feast for the three days of the writing of the Book of the Law.

A feast for Tahuti and the children of the Prophet--secret, O Prophet!

A feast for the Supreme Ritual, and a feast for the Equinox of the

Gods.

A feast for fire and a feast for water; a feast for life and a greater feast for death.

A feast every day in your hearts in the joy of my rapture.

A feast every night unto Nu, and the pleasure of uttermost delight.

The PRIEST mounts the third step.

The PRIEST: Thou that art One, our Lord in the Universe the Sun, our Lord in ourselves whose name is Mystery of Mystery, uttermost being whose radiance enlightening the worlds is also the breath that maketh every God even and Death to tremble before Thee--By the Sign of Light appear Thou glorious upon the throne of the Sun.

Make open the path of creation and of intelligence between us and our minds. Enlighten our understanding.

Encourage our hearts. Let thy light crystallize itself in our blood, fulfilling us of Resurrection.

A ka dua

Tuf ur biu

bi a'a chefu

Dudu nur af an nuteru.

The PRIESTESS: There is no law beyond Do what thou wilt.

The PRIEST parts the veil with his lance. During the previous speeches the PRIESTESS has, if necessary, as in savage countries, resumed her robe.

The PRIEST: 'I(c) 'I(c) 'I(c) 'IA(c)Q S(c)ABAO K(c)URIE '(c)ABRASAX K(c)URIE MEIVRAS K(c)URIE F(c)ALLE. 'I(c) P(c)AN, 'I(c) P(c)AN P(c)AN 'I(c) 'ISX(c)UROX, 'I(c) 'AV(c)ANATON 'I(c) '(c)ABROTON 'I(c) 'IA(c)Q. X(c)AIRE F(c)ALLE K(c)AIRE P(c)ANFAGE K(c)AIRE PANG(c)ENETOR. '(c)AGIOS, '(c)AGIOS, '(c)AGIOS 'IA(c)Q.

The PRIESTESS is seated with the Paten in her right hand and the cup in her left. The PRIEST presents the Lance, which she kisses eleven times. She then holds it to her breast, while the PRIEST, falling at her knees, kisses them, his arms stretched along her thighs. He remains in this adoration while the DEACON intones the Collects. All stand to order, with the Dieu Garde, that is, feet square, hands, with linked thumbs, held loosely. This is the universal position when standing, unless other direction is given.

OF THE OFFICE OF THE COLLECTS

WHICH ARE ELEVEN IN NUMBER

The Sun

The DEACON: Lord visible and sensible of whom this earth is but a frozen spark turning about thee with annual and diurnal motion, source of light, source of life, let thy perpetual radiance hearten us to continual labour and enjoyment; so that as we are constant partakers of thy bounty we may in our particular orbit give out light and life, sustenance and joy to them that revolve about us without diminution of substance or effulgence for ever.

The PEOPLE: So mote it be.

The Lord

The DEACON: Lord secret and most holy, source of life, source of love, source of liberty, be thou ever constant and mighty within us, force of energy, fire of motion; with diligence let us ever labour with thee, that we may remain in thine abundant joy.

The PEOPLE: So mote it be.

The Moon

The DEACON: Lady of night, that turning ever about us art now visible and now invisible in thy season, be thou favourable to hunters, and lovers, and to all men that toil upon the earth, and to all mariners upon the sea.

The PEOPLE: So mote it be.

The Lady

The DEACON: Giver and receiver of joy, gate of life and love, be thou ever ready, thou and thine handmaiden, in thine office of gladness.

The PEOPLE: So mote it be.

The Saints

The DEACON: Lord of Life and Joy, that art the might of man, that art

the essence of every true god that is upon the surface of the Earth, continuing knowledge from generation unto generation, thou adored of us upon heaths and in woods, on mountains and in caves, openly in the marketplaces and secretly in the chambers of our houses, in temples of gold and ivory and marble as in these other temples of our bodies, we worthily commemorate them worthy that did of old adore thee and manifest they glory unto men,

(At each name the DEACON signs with thumb between index and medius. At ordinary mass it is only necessary to commemorate those whose names are italicized, with wording as is shown.)

Laotze and Siddartha and Krishna and Tahuti, Mosheh, Dionysus, Mohammed and To Mega Therion, with these also Hermes, Pan, Priapus, Osiris and Melchizedek, Khem and Amoun and Mentu, Heracles, Orpheus and Odysseus; with Vergilius, Catullus, Martialis, Rabelais, Swinburne, and many an holy bard; Apollonius Tyanaeus, Simon Magus, Manes, Pythagoras, Basilides, Valentinus, Bardesanes and Hippolytus, that transmitted the Light of the Gnosis to us their successors and their heirs; with Merlin, Arthur, Kamuret, Parzival, and many another, prophet, priest and king, that bore the Lance and Cup, the Sword and Disk, against the Heathen; and these also, Carolus Magnus and his paladins, with William of Schyren, Frederick of Hohenstaufen, Roger Bacon, Jacobus Burgundus Molensis the Martyr, Christian Rosencreutz, Ulrich von Hutten, Paracelsus, Michael Maier, Roderic Borgia Pope Alexander the Sixth, Jacob Boehme, Francis Bacon Lord Verulam, Andrea, Robertus de Fluctibus, Johannes Dee, Sir Edward Kelly, Thomas Vaughan, Elias Ashmole, Molinos, Adam Weishaupt, Wolfgang von Goethe, Ludovicus Rex Bavariae, Richard Wagner, Alphonse Louis Constant, Friedrich

Nietzsche, Hargrave Jennings, Carl Kellner, Forlong dux, Sir Richard Payne Knight, Paul Gaugin, Sir Richard Francis Burton, Doctor Grard Encausse, Doctor Theodor Reuss, and Sir Aleister Crowley--Oh Sons of the Lion and the Snake! with all thy saints we worthily commemorate them worthy that were and are and are to come.

May their Essence be here present, potent, puissant and paternal to perfect this feast!

The PEOPLE: So mote it be.

The Earth

The DEACON: Mother of fertility on whose breast lieth water, whose cheek is caressed by air, and in whose heart is the sun's fire, womb of all life, recurring grace of seasons, answer favorably the prayer of labour, and to pastors and husbandmen be thou propitious.

The PEOPLE: So mote it be.

The Principles

The DEACON: Mysterious Energy, triform, mysterious Matter, in fourfold and sevenfold division, the interplay of which things weave the dance of the Veil of Life upon the Face of the Spirit, let there be Harmony and Beauty in your mystic loves, that in us may be health and wealth and strength and divine pleasure according to the Law of Liberty; let each pursue his Will as a strong man that rejoiceth in his way, as the course of a Star that blazeth for ever among the joyous company of Heaven.

The PEOPLE: So mote it be.

Birth

The DEACON: Be the hour auspicious, and the gate of life open in peace and in well-being, so that she that beareth children may rejoice, and the babe catch life with both hands.

The PEOPLE: So mote it be.

Marriage

The DEACON: Upon all that this day unite with love under will let fall success; may strength and skill unite to bring forth ecstasy, and beauty answer beauty.

The PEOPLE: So mote it be.

Death

The DEACON: Term of all that liveth, whose name is inscrutable, be favourable unto us in thine hour.

The PEOPLE: So mote it be.

The End

The DEACON: Unto them from whose eyes the veil of life hath fallen may there be granted the accomplishment of their true Wills; whether they will absorption in the Infinite, or to be united with their chosen and preferred, or to be in contemplation, or to be at peace, or to achieve the labour and heroism of incarnation on this planet or another, or in any Star, or aught else, unto them may there be granted the accomplishment of their wills; yea, the accomplishment of their wills. 'A(c)UMGN. 'A(c)UMGN. 'A(c)UMGN.

The PEOPLE: So mote it be.

All sit.

The DEACON and the children attend the PRIEST and PRIESTESS, ready to hold any appropriate weapon as may be necessary.

VI

OF THE CONSECRATION OF THE ELEMENTS

The PRIEST makes the five crosses. 3 12 on paten and cup; 4 on paten alone; 5 on cup alone.

The PRIEST: Life of man upon earth, fruit of labour, sustenance of endeavour, thus be thou nourishment of the Spirit!

He touches the Host with the Lance.

By the virtue of the Rod

Be this bread the Body of God!

He takes the Host.

TO(c)UTO '(c)ESTI T(c)O S(c)OMA MOU.

He kneels, adores, rises, turns shows Host to the PEOPLE, turns, replaces Host, and adores. Music. He takes the Cup.

Vehicle of the joy of Man upon earth, solace of labour, inspiration of endeavour, thus be thou ecstasy of the Spirit!

He touches the Cup with the Lance.

By the virtue of the Rod

Be this wine the Blood of God!

He takes the Cup.

TO(c)UTO '(c)ESTI T(c)O POT(c)HRION T(c)OU '(c)AIMATOS MOU.

He kneels, adores, rises, turns, shows the Cup to the PEOPLE, turns replaces the Cup, and adores. Music.

For this is the Covenant of Resurrection.

He makes the five crosses on the PRIESTESS.

Accept, O LORD, this sacrifice of life and joy, true warrants of the Covenant of Resurrection.

The PRIEST offers the Lance to the PRIESTESS, who kisses it; he then touches her between the breasts and upon the body. He then flings out

his arms upward, as comprehending the whole shrine.

Let this offering be borne upon the waves of Aethyr to our Lord and Father the Sun that travelleth over the Heavens in his name ON.

He closes his hands, kisses the PRIESTESS between the breasts, and makes three great crosses over the Paten, the Cup, and himself. He strikes his breast. All repeat this action.

Hear ye all, saints of the true church of old time now essentially present, that of ye we claim heirship, with ye we claim communion, from ye we claim benediction in the name of 'IA(c)Q.

He makes three crosses on Paten and Cup together. He uncovers the Cup, genuflects, takes the Cup in his left hand and the Host in his right. With the Host he makes the five crosses on the Cup.

1

3 2

5 4

He elevates the Host and the Cup. The Bell strikes.

'(c)AGIOS '(c)AGIOS '(c)AGIOS 'IA(c)Q.

He replaces the Host and the Cup, and adores.

VII

OF THE OFFICE OF THE ANTHEM

The PRIEST:

Thou who art I, beyond all I am,

Who hast no nature and no name,

Who art, when all but thou are gone,

Thou, centre and secret of the Sun,

Thou, hidden spring of all things known

And unknown, Thou aloof, alone,

Thou, the true fire within the reed

Brooding and breeding, source and seed
Of life, love, liberty, and light,
Thou beyond speech and beyond sight,
Thee I invoke, my faint fresh fire
Kindling as mine intents aspire.

Thee I invoke, abiding one,
Thee, centre and secret of the Sun,
And that most holy mystery
Of which the vehicle am I.

Appear, most awful and most mild,
As it is lawful, in thy child!

The CHORUS:

For of the Father and the Son
The Holy Spirit is the norm;
Male-female, quintessential, one,
Man-being veiled in woman-form.
Glory and worship in the highest,
Thou Dove, mankind that deifiest,
Being that race, most royally run
To spring sunshine through winter storm.

Glory and worship be to Thee,
Sap of the world-ash, wonder-tree!

First Semichorus, MEN:

Glory to thee from gilded tomb!

Second Semichorus, WOMEN:

Glory to thee from waiting womb!

MEN:

Glory to Thee from earth unploughed!

WOMEN:

Glory to Thee from virgin vowed!

MEN:

Glory to Thee, true Unity

Of the eternal Trinity!

WOMEN:

Glory to Thee, thou sire and dam

And self of I am that I am!

MEN:

Glory to Thee, beyond all term,

Thy spring of sperm, thy seed and germ!

WOMEN:

Glory to Thee, eternal Sun,

Thou One in Three, Thou Three in One!

CHORUS:

Glory and worship be to Thee,

Sap of the world-ash, wonder-tree!

(These words are to form the substance of the anthem; but the whole or any part thereof shall be set to music, which may be as elaborate as art can devise. But even should other anthems be authorized by the Father of the Church, this shall hold its place as the first of its kind, the father of all others.)

VIII

OF THE MYSTIC MARRIAGE AND

CONSUMMATION OF THE ELEMENTS

The PRIEST takes the Paten between the index and medius of the right hand. The PRIESTESS clasps the Cup in her right hand.

The PRIEST: Lord most secret, bless this spiritual food unto our bodies, bestowing upon us health and wealth and strength and joy and peace, and that fulfilment of will and of love under will that is perpetual happiness.

He makes with Paten and kisses it. He uncovers the Cup, genuflects, rises. Music. He takes the Host, and breaks it over the Cup. He replaces the right-hand portion in the Paten. He breaks off a particle of the left-hand portion.

TO(c)UTO '(c)ESTI T(c)O SP(c)ERMA MOU. `(c)O P(c)ATHR '(c)ESTIN `(c)O
H(c)UIOS D(c)IA T(c)O PNE(c)UMA '(c)AGION. 'A(c)UMGN. 'A(c)UMGN.
'A(c)UMGN.

He replaces the left-hand part of the Host. The PRIESTESS extends the Lance-point with her left hand to receive the particle. The PRIEST clasps the Cup in his left hand. Together they depress the Lance-point in the Cup.

The PRIEST and the PRIESTESS: HRILIU.

The PRIEST takes the Lance. The PRIESTESS covers the Cup. The PRIEST genuflects, rises, bows, joins hands. He strikes his breast.

The PRIEST: O Lion and O Serpent that destroy the destroyer, be mighty among us.

O Lion and O Serpent that destroy the destroyer, be mighty among us.

O Lion and O Serpent that destroy the destroyer, be mighty among us.

The PRIEST joins hands upon the breast of the PRIESTESS, and takes back his Lance. He turns to the People, lowers and raises the Lance, and makes upon them.

Do what thou wilt shall be the whole of the Law.

The PEOPLE: Love is the law, love under will.

He lowers the Lance, and turns to East. The PRIESTESS takes the Lance in her right hand. With her left hand she offers the Paten. The PRIEST kneels.

The PRIEST: In my mouth be the essence of the life of the Sun!

He takes the Host with the right hand, makes with it on the Paten, and consumes it. Silence. The PRIESTESS takes, uncovers, and offers the Cup, as before.

The PRIEST: In my mouth be the essence of the joy of the earth!

He takes the Cup, makes on the PRIESTESS, drains it and returns it. Silence. He rises, takes the Lance, and turns to the PEOPLE.

The PRIEST: There is no part of me that is not of the Gods.

(Those of the PEOPLE who intend to communicate, and none other should be present, having signified their intention, a whole Cake of Light,

and a whole goblet of wine, have been prepared for each one. The DEACON marshals them; they advance one by one to the altar. The children take the Elements and offer them. The PEOPLE communicate as did the PRIEST, uttering the same words in an attitude of Resurrection: ``There is no part of me that is not of the Gods.'' The exceptions to this part of the ceremony are when it is of the nature of a celebration, in which case none but the PRIEST communicate; or part of the ceremony of marriage, when none other, save the two to be married, partake; part of the ceremony of baptism, when only the child baptised partakes; and of Confirmation at puberty, when only the persons confirmed partake. The Sacrament may be reserved by the PRIEST, for administration to the sick in their homes.

The PRIEST closes all within the veil. With the Lance he makes on the people thrice, thus.

The PRIEST: The LORD bless you.

The LORD enlighten your minds and comfort your hearts and sustain your bodies.

The LORD bring you to the accomplishment of your true Wills, the Great Work, the Summum Bonum, True Wisdom and Perfect Happiness.

He goes out, the DEACON and children following, into the Tomb of the West.

Music. (Voluntary.)

NOTE: The PRIESTESS and other officers never partake of the Sacrament, they being as it were part of the PRIEST himself.

NOTE: Certain secret Formulae of this Mass are taught to the PRIEST in his Ordination.

NOTES ON THE TEXT

I = The International XII(3), March 1918, New York

BE = The Equinox III(1) (Detroit: Universal, 1919)

MTP = Magick in Theory and Practice (Paris: Lecram, 1929)

1. ``awaiting'' instead of ``await'' in I & BE.
2. One possible interpretation of this muddled description:

ARTWORK

3. ``'' comes after ``the'', instead of before, in I & BE.
4. ``...'' after ``'' in I & BE.
5. ``'' comes after ``censer,'' instead of before ``with,'' in MTP.
6. Spelt ``ambiance'' in MTP.

7. Usually spelt ``Ptah''.

8. ``we do'', instead of ``do we'', in MTP.

9. ``child'' in Book 220 II:39.

10. These are either simple or qabalistic misspellings. Probably should be K(c)URIH; F(c)ALLH; 'I(c)Q; '(c)ISXURON or '(c)ISXUROS; F(c)ALLH; X(c)AIRE; P(c)ANFAGH; X(c)AIRE.

11. In I, BE, & MTP this stage direction comes after the saints' list instead of here.

12. A stage direction here in MTP: ``(All stand, Head erect, Eyes open.)''

13. According to a previous direction the Priest already has the Cup.

14. ``to'', instead of ``in'', in I & BE.

15. either a simple or qabalistic misspelling. Probably should be DIA.

16. According to a previous direction the Priest already has his Lance.

17. ``of a wedding in which none'', instead of ``or part of the ceremony of marriage, when none other'', in MTP.

NOTES ON PRONUNCIATION

This whole issue brings to mind the story of the Japanese peasant who, mishearing the mantra ``O the Jewel in the Lotus! Amen!'' as ``O the Jewel in the Latrine! Amen!'', proceeded to sit and chant his mispronunciation until he realized Nirvana. The point is that pronunciation is not a limiting factor, spiritually speaking; it does, however, have dramatic implications. That most important for a performer is the need for a consistent and intelligible recital. Hesitation, doubtfulness, and malaprops are not conducive to concentration. Most audiences couldn't care less if it's correct as long as it sounds good. There may be those present who don't like to hear the ``wrong'' pronunciation. Let it be a spur to them to perform the Mass themselves!

Pronunciations are given section by section, numbered as in the text. All g's are hard, as in get; all s's are sibilant, as in yes; all th's as in thing.

Section III

``VELHMA''--Theh-lee-mah--``Will''

``AUMGN''--Ah-oo-m-gn--see Book Four, Parts | & 3

Section IV

`A ka dua...nuteru!'"--this passage from the St^ele is paraphrased by Crowley:

`Unity uttermost showed! I adore the might of Thy breath, supreme and terrible God, who makest the Gods and Death to tremble before Thee:-- I, I adore Thee!'" Egyptian pronunciation is hotly disputed. I suggest

either studying it yourself or taking consonants as in English and ``ah'' for a, ``eh'' for e, ``ee'' for i, and ``oo'' for u. For a critical analysis of this text that includes modern transliterations, see The Holy Books of Thelema (York Beach, ME: Weiser, 1983), Appendix A.

Ee-oh Ee-oh Ee-oh Ee-ah-oh Sah-bah-oh Koo-ree-ee Ah-brah-sakh
Koo-ree-ee May-thrahs Koo-ree-ee Fah-lee. Ee-oh Pahn, Ee-oh Pahn Pahn
Ee-oh-Ees-khoo-rohn, Ee-oh Ah-thah-nah-tohn, Ee-oh Ah-broh-tohn Ee-oh
Ee-ah-oh. Khi-reh Fah-lee Khi-reh Pahn-fah-gee Khi-reh Pahn-geh-neh-
tohr. Hah-gee-ohs, Hah-gee-ohs, Hah-gee-ohs Ee-ah-oh./`O o o IAO
SABAO, Lord ABRASAX, Lord MITHRAS, Lord PHALLUS. O PAN, o PAN PAN, o
powerful, o deathless, o woundless, o IAO. Hail PHALLUS, hail all-
devourer, hail father of all. Holy, holy, holy IAO.'

Section V

Lau (like cow)-dzoo, Sid-ahr-tah, Krish-nuh, Tah-hoo-tee, Moh-sheh,
Di-uh-nis-us, Moh-hah-mehd, Toh Meh-gah Thee-ree-ohn, Hur-meez, Pan,
Pri-ap-us, Oh-si-ris, Mehl-kiz-uh-dehk, Khehm, Ah-moon, Mehn-too,
Heer-ah-kleez, Or-fee-us, Oh-dis-ee-us, Vur-gil-ee-us, Kah-tool-us,
Marsh-ee-ahl-iss, Rah-bla, Swin-burn, Ah-puh-loh-nee-us Ti-uh-nee-us,
Simon May-gus, Mah-neeze, Pith-ag-uh-rus, Buh-sill-id-eez, Val-un-tin-
iss, Bar-deh-sahn-eez, Hip-ahl-eh-tus, Merlin, Arthur, Kah-moor-et,
Part-sif-ahl, Kah-rohl-us Mag-nus, William of Shi-rehn, Frederick of
Hoh-en-shtau (like cow)-fen, Roger Bacon, Jah-koh-bus Bur-gun-dus Moh-
len-sis, Christian Roh-zen-kroits, Ool-rik fon Hoo-ten, Pear-uh-sel-
sus, Michael Mi-ur, Roderic Bor-jah, Yah-kohb B-o-muh, Francis Bacon
Lord Ver-oo-lahm, Ahn-dree-uh, Roh-bear-tus day Fluk-tib-us, Yoh-hah-
ness Dee, Sir Edward Kelly, Thomas Vawn, III-i-us Ashmole, Moh-leen-
ohs, Adam Vis-haupt (like cow), Volf-gahng fon G-o-tuh, Loo-doh-veek-
us Rex Bah-vah-ree-ee, Rik-hard Vahg-ner, Lood-vig fon Fish-ur, Ahl-
fons Loo-ee Kohn-stahnt, Freed-rik Nee-chuh, Hargrave Jennings, Carl
Kellner, Forlong dooks, Sir Richard Payne Knight, Paul Goh-gan, Sir
Richard Francis Burton, Doctor Zha-rahrd On-kauss (like cow), Doctor
Theodor Royss, and Sir Al-ess-tur Croh-lee.